

## WANTS.

WHOLE NO 283

They further have the effrontery to tell us that the colored people are holding meetings throughout the country, to take into consideration the necessity and propriety of moving to Liberia, where they can enjoy the republicanism of the grave, for we find that out of the 5000 sent from this country, less than 2000 are living, according to their own showing.

What a comment upon the christianity and philanthropy of this nation, to declare, that our brethren, because of the color of their skin, will never be treated with common justice and sympathy. And are not these *Philanthropists*



acting so as to strengthen a principle, the absurdity of which is only equalled by its enormous wickedness.

The vote for the Liberty ticket at the late election in this county instead of being either 50 or 75 as represented in the Aurora, was upwards of 100. We know of 100 and have reason to believe that there were several more. Last year we had 11 votes, and by taking early measures and standing by our principles, not veering first to the one and then to the other political party we shall poll at least 500 votes next fall.

Enclosed find twenty-two dollars, for subscriptions to Philanthropist. The friends of humanity here say the paper must and shall be sustained. Yours for the oppressed. J. H. Salem, O. Nov. 20, 1841.

## THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI,

Wednesday Morning, December 8, 1841.

### OUR ANGLO-SAXON ANCESTRY.

Who has not heard of the Anglo-Saxon, with his crabbed language, rugged independence, and quenchless love of liberty? What orator does not grow boastful, as he alludes to our Anglo-Saxon ancestry? Noble sires, we fondly think, only to be surpassed by us, their nobler sons. With what reverence we revert to our parent stock! With what pride we talk of our blood! With what jealousy we guard against its contamination!

After all, we are a mongrel breed—a heterogeneous mixture—shall we say?—of all the leakages of all peoples and tribes under heaven. Amalgamation, in fact, is the fundamental law of this compound republic. Still, the Anglo-Saxon is the predominant element—the element that controls, tempers and shapes all the rest.

What then of our ancestry? Did they always stand erect? Did the chain never gall their heel? Never! cries the blooded orator—oppressions piled up mountain high, could never have bowed Anglo-Saxon energy to the dust!

We shall see. History will tell some things of our far-famed ancestry, which it is hardly possible to glory in.

Of the Anglo-Saxons, if we choose to go back to the period before the Norman conquest, according to the best authorities, three-fourths were absolute slaves. That is, fifteen hundred thousands out of two millions of people, were goods and chattels, as verily such as the black slaves of the South. English lawyers, we know, are loath to admit this. They presume, that such men as the Anglo-Saxons, in conquering Britain, had too much energy, too ardent a love of personal liberty, to endure bondage for a moment. But presumption cannot weigh against facts. Humiliating as it is, we must confess to a vassal, and enslaved ancestry, if we would not belie history. "They were bought and sold with land," says Turner, in his Anglo-Saxon history, "and were conveyed in the grants of it, promiscuously with the cattle and other property upon it."

In our slave states, advertisements, collocating men and women, mules and pigs, are an every day affair. So among our revered ancestors, in enumerating property on an estate, we hear of "a hundred sheep, fifty five swine, two men, and five yoked oxen." One bought land for thirty pounds, and gave seven pounds more for all "the things on it, as men, stock and corn."

It is the southern master's right, to will his slaves as he would his houses and barns. So the Anglo-Saxon slave used to be left as a legacy. And occasionally he was devoted to as pious uses, as Africa-American slaves, bequeathed by a pious professor, to his church. Thus, Wynfleda, in her will, bequeaths to Eadwold, Elfriga, the cook, and Telf, the daughter of Wareburga, and Ecelin, his wife and their child—all able doubtless to boast of their Anglo-Saxon blood, undebited by any foreign mixture.—So an archbishop bequeaths land to an abbey, with ten oxen and two men; and Wulfgar piously says—"I give to Elfriga abbot, the land at Ferseford, with the provisions, and with the men, and with all the produce as it is cultivated."

And the galling vassalage of our renowned ancestry was hereditary, for so the law ordained. "What the law makes property, is property,"—so says the famous advocate of slavery, Henry Clay. The law made Anglo-Saxon babies property, and they grew up property: and from one of these pieces of property, Henry Clay, is doubtless a lineal descendant. The indignation he feels at the recollection of the slavery of his ancestors, should awaken him to the claims of the sixty articles of property, on which he is inflicting a similar wrong.

"Some of the prices of slaves appeared in the written contracts of their purchase which have survived.

"There is declared in this book, that Edwice, the widow of Swegels, bought Gladu at Colewin, for half a pound, for the price and the toll; and Edwice, the post Gerefa, took the toll; and there was witness Leowin, brother of Leoward, and Aelfric black, and Eadwin the King, and Landbirht, and Ales, and Sowerd; and may he have God's curse forever that this ever undoes Amen."

In those days, we see, God's sanction was invoked to the binding relation of slavery.—Churchmen too, made no more of pocketing the price of white blood, than some of their brethren of this day, do, of trading in black blood. Thus, an abbot sold Wargmie, for an acre of gold.

Is it not a pleasing thought, that our Anglo-Saxon parents used to be valued by the same standard, by which was estimated an ox or an ass? "At every purchase and sale, money was paid to the gaffer: for an ox, a farthing was allowed; for a man, four pennies."

The right to enslave Anglo-Saxons was not confined to their own countrymen. They were set up at public auction in the markets of Rome. The haughty Roman doubtless regarded our wretched ancestors, as we now look

upon the poor negro. In France, your Anglo-Saxon slave was quite a common animal.

The punishments they suffered, were like those inflicted on the African-American slave.—Whether the thumb-screw, stocks, and other gear of a Southern plantation, were in vogue in those times, we are not apprised. But, our Anglo-Saxon forefathers, were subject to be put in bonds, whipped, branded, and at times were actually yoked. "Let every man know his team of men, of horses, and oxen," says an old writing.

The slave-trade was carried on with considerable briskness. The soul-driver of those days would scour all England, hunting up our Anglo-Saxon progenitors, huddle them together like sheep, and drive them to some point, whence they could be shipped abroad. There is nothing new under the sun. Take, for example, the following extracts.

"Some young men were exported from Northumberland, to be sold according to a custom which seems to be natural to the people of that country, of selling their nearest relations for their own advantage."—*Malcolm, lib. 1 c. 3.*

"There is a seaport town, called Bristol, opposite to Ireland, into which its inhabitants made frequent voyages on account of trade. Wulfstan cured the people of this town of a most odious and inveterate custom, which they derived from their ancestors, of buying men and women in all parts of England, and exporting them to Ireland for the sake of gain. The young women they usually got with child, and carried them to market in their pregnancy, that they might bring a better price. You might have seen with sorrow long ranks of young persons of both sexes, and of the greatest beauty, tied together with ropes, and daily exposed to sale: nor were these men ashamed, O, horrid wickedness! to give up their nearest relations, many of their own children to slavery. Wulfstan, knowing the obstinacy of these people, sometimes staid two months among them, preaching every Lord's day, by which in process of time, he made so great an impression upon their minds, that they abandoned that wicked trade, and set an example, to all the rest of England, to do the same."—*Henry III. Vol. IV. p. 238.*

Chancellor Harper in his defence of slavery, enlarged considerably on its civilizing influences. The foregoing is a beautiful illustration of the truth of his position.

We need hardly say, that while slavery prevailed among the Anglo-Saxons so greatly, its usual disastrous concomitants, were every where visible. Poor freemen were degraded, jealousy watched, excluded from employment, exposed to starvation. Agriculture was conducted in a slovenly manner—its products scarcely yielding enough for the sustenance of the people. Manufactures were exceedingly rude.—Of trade there was comparatively none. The higher classes were military in their habits; the lower, servile; all were destitute of enterprise or invention. It was only when freemen became multiplied, and began to find employment, renting land of the larger proprietors, or betaking themselves to various handicrafts in towns, that the country commenced a career of improvement; and this kept pace with the enfranchisement and elevation of the lower classes.

These results were accomplished by various causes, co-operating.

No formidable interest was arrayed against emancipation. Slavery was felt to be impoverishing. No great staple depended for culture on slave-labor. Hence, natural causes acting against the system had full play.—The prevalence of christianity carried with it clearer notions of human rights, and led to the practice of voluntary emancipation, which was encouraged by the laws. Slaves being allowed to acquire a little property, frequently became their own purchasers. Some of the laws were enacted with a direct view of lessening the number of the enslaved. An act was procured by Alfred, "that if any one in future should buy a christian slave, the time of his service should be limited to six years; and that on the seventh he should be free, without any payment, and depart with the wife and clothes he had at first." Another humane law "directed that, if a slave was not claimed by his lord within a limited period, he should be presumed to be free." The North-men, in their invasions, by planting colonies of freemen, augmented the proportion and power of this class of population, &c, at the same time, by cutting off the great Anglo-Saxon proprietors, left multitudes of slaves without masters, who then experienced the benefit of the law just mentioned. The Norman conquest revolutionizing the kingdom, and giving rise to innumerable civil wars, in which "such numbers of the nobility perished," contributed largely to the final enfranchisement of the slave population. These are the chief causes to which we are to ascribe the abolition of slavery in England.

One remark, we conclude. So far as we can learn, the Anglo-Saxon slave, notwithstanding our vain boast that none of this race could submit quietly to the yoke, was as tame and abject under his oppressor, as the negro slave, who works under the lash of a Southern taskmaster. When, therefore, we affect to despise him for his servility, let us remember that our ancestors were once as mean-spirited as he now is.

### DR. WILSON AND SLAVERY.

Some two or three years since, Dr. Wilson, pastor of the first Presbyterian church, one of the most venerable and influential ministers in his sect, preached two sermons, essentially pro-slavery, as we judged. We reported them in the Philanthropist at the time. We are happy to announce, that whatever might have been the tenor of his discourses then, he has since borne on one occasion at least a very faithful testimony against slavery. On the National Fast Day, he delivered a sermon, from which we make the following extract. In enumerating the national sins, after having denounced Sabbath breaking, he thus alludes to oppression.

"Alas, we are too, a nation of oppressors; the wrongs of Africa testify against us. I admit, that as a republic we did not plant American slavery on our soil. Unhappily this work of sin and shame was done by foreign power, when we were dependent colonies. But we have given sanction to its duration, and augmented its growth. By our federal compact, the slave-trade was continued till 1808. And the domestic slave-trade is continued on to the present hour. We call the slave-trade between the continents piracy, but the slave-trade

between the States is denominated lawful traffic. We talk of abolishing the African slave-trade by colonies and ships of war—but the slave-trade goes on with all its horrors, and can never be abolished so long as there is a slave market kept open. Let us pull out the beam before we try to extract the mote. Abolish the slave markets, and the trade is at an end. We proclaim liberty by wholesale, with the trumpet of our national jubilee, but the oppressed goes not free. And while our Federal compact remains what it is, there is no remedy.

When a nation is called in the Providence of God to mourn and repent, she is called upon to reform. Will this nation now be humbled under the mighty hand of God, and reform, or will she brave his vengeance? The same power that made our Federal Constitution what it is, can make it better. It is not, like the laws of the Medes or Persians unchangeable. The majority in our government must rule, or we plunge into anarchy or despotism. The majority said the evil should continue, and it continued. The minority bowed to their will. Now, let the majority say, it shall end. Let them say so in a constitutional way, and it must. The minority must submit. As long as the majority says, slavery shall be lawful, a binding relation must exist between master and servant; with which no man has a right to meddle, only to propose in a peaceable manner constitutional remedies. But, let the majority say, slavery shall not be, and this relation is instantly dissolved—the slave is free—the master's authority comes to an end.

That Patriot who shall place himself as a shield between this nation and the righteous judgments of God, by the procuring of an amendment to the Constitution to abolish slavery, will deserve and receive the thanks of good men in this nation, and among every wise and virtuous community under heaven. How would my heart rejoice to see such a man as the Hon. Henry Clay, or Daniel Webster, or some other able statesman, take the lead in this good work, and with his mighty hand, push on such a reformation to its full accomplishment."

Henry Clay or Daniel Webster lack the courage or the principle. It is vain to look to such men. The Statesmen who now move on the American theatre, are all (except J. Q. Adams) of the Compromising School—all the representatives of the sentiment which regards slavery as an evil to be endured, not remedied. There is nothing to be hoped from them. Besides, statesmen will not move till they see the people moving. No man in public life will risk himself by proposing such an amendment, unless backed by the people. Let Dr. Wilson do his duty, in striving to arouse a strong anti-slavery feeling in his church, and let every man holding similar sentiments, do the same thing in his own circle, and we shall soon have statesmen to do our bidding. But, Henry Clay and Daniel Webster will hardly be among them. The Liberty party will have to furnish its own statesmen.

### OLD TIMES.

Fifteen years ago, in this county and adjoining ones, it was no discredit to a man, to oppose the Slave Power. If a politician had then been suspected of pro-slavery opinions, he would have been ruined. People generally think that this political movement of ours on the slavery question, is entirely new. They are mistaken.—As far back as 1826, in the first Congressional District, composed at that time of Hamilton and Clermont, one of the political parties brought out a candidate for Congress, expressly on the ground of his opposition to slavery. His claims were sustained, as a candidate to represent FREE LABOR interests. We have in our possession an address, issued in the form of a handbill, by "a Committee, appointed at the Globe Inn, for promoting the election of David Morris, Esq., August, 1826." The proceedings of the meeting are signed by "SAMUEL PERRY, Chairman, CALVIN FLETCHER, Secretary,"—both at this time well known in Cincinnati, the last being one of our foremost merchants. Mr. Bellamy Storer, we are informed, was a member of the committee. We shall quote a large portion of the address—it is a precious specimen of the sentiment of old times, and reminds one how sadly the good people of Hamilton county have deteriorated.

To the Independent Electors of the First Congressional District of the State of Ohio.

Fellow-Citizens—DAVID MORRIS, of Clermont County, has been nominated a candidate to represent the First Congressional District in the Twentieth Congress of the United States. It is the purpose of this address to explain the grounds upon which this nomination is made, and to suggest the reasons, why it should be earnestly supported.

It is well known to you, fellow-citizens, that for many years, a struggle has existed in our National Councils, as to which of two separate interests of the country, should be fostered and protected; these two interests are, the labor of Freemen, and the labor of Slaves.

Labor in the North Eastern, the Middle, and North Western States, is performed by FREEMEN; in the South and South-Western States, it is performed by SLAVES. The Gentlemen of the South have maintained, that the protection claimed for manufacturing, and mechanical labor is prejudicial to them, because their laborers, being slaves, cannot be profitably engaged in it. And against this principle, they have steadily opposed, in Congress and out of it, the salutary measures which have produced so much benefit to the country.

In consequence of this supposed difference of interest, the South has advocated a policy different from that of the other sections of the Union, and which, which has prevailed. At the late Federal election, the candidate brought out and supported by the South, though a most worthy and eminent man, obtained but a very partial vote in the States where slave labor did not exist.

In Ohio he was not voted for at all, each of the other candidates being considered by their supporters, as advocates of the free system of the West. In its efforts of last winter to bring suspicion and odium upon the administration, we perceived clearly and distinctly that this question of slave and free labor was at the bottom of every movement. The moral justice, as well as the legal right of slavery was boldly advanced. Vehement denunciations were poured out against all who did unite in their policy. New languages were held—new doctrines avowed. Even the slave-trade was canonized from what was considered the impertinent interference of the free States, or of the General Government. We therefore, consider that the present opposition to the Executive administration of the United States is based upon the principle of preferring slave labor to that of freemen. And we put the question to you, fellow-citizens, are you prepared to join an opposition, the object of which is to withdraw protection from your own agriculture and manufactures, in favor of the slave labor of the South?

In selecting DAVID MORRIS, of Clermont county, as the candidate upon whom to bestow our suffrages, we have been governed by the consideration that he is an intelligent, consistent, candid, firm, respectable citizen; of that class of citizens who labor for their bread, and who, for that reason, be safely trusted to decide whether slave or free labor is best entitled to protection.

Fellow-citizens, we ask you seriously to reflect upon the matters here suggested for your consideration. We entreat you not to be borne away by the torrent of violence and denunciation, which there is reason to apprehend may be poured out upon you. Already, of exercising the undoubted right of freemen, that of meeting to consult about disposing of our suffrages, we have been proclaimed "a second black-leg coalition." Already, we have been admonished, that to touch the subject of free and slave labor, is to incur the imputation of "political incendiaries." We may well suppose these to be a foretaste of what is to follow. We confide in your good sense, that outrages upon the exercise of undoubted rights, will be viewed with just indignation, and repelled with scorn. We trust you will discountenance the anonymous libels, which during an election canvass, too often engage in the assassination of character. We

disclaim all connection with such, and we hope that none will take part with us in writing or publishing, but those who are prepared to use a respectable name.

The question, fellow-citizens, is no common one. It is not whom of two supposed to support the same policy, we shall vote for as President; but it is, shall we unite ourselves to an opposition, openly at war with our best interests—their leaders having avowed the intention "to drive us to the wall and nail us there."

Fellow-citizens, we disclaim every wish to array ourselves against the South, or any section of our common country. We disclaim all intention of prejudicing the minds of the people of Ohio against the rights and interests of any other State.

But we claim that the right of self-defence ought to be exercised.

It is Southern men that are now arrayed in opposition. It is Southern men who inhibit touching, on the floor of Congress, in discussing great national questions, any subject which they suppose may possibly affect even the abstract justice of slavery, in a free country. It is Southern men who urge against our Federal executive the charge of venality and corruption. It is Southern men who introduce these matters for discussion, who declare they will "drive us to the wall and nail us there as base money." It is Southern men who talk even in the Senate House, of divorcing our Union, if their own courses do not prevail.

When such a state of things exists, is it not time, fellow-citizens, that we too, should speak?—That we should re-join the charges made against us?—That we should prepare ourselves for rising in the majesty of our strength to protect our rights, and the safety and integrity of our Union.

We think that this is our duty. We make this effort in self-defence. Cincinnati, August, 1826.

Where are the men who voted for David Morris? Has Slave Labor ceased to be the great interest of the Government? Has the problem, how to reconcile its interests with those of free labor, been at last determined? Or is there not now, a hundred-fold more evidence of the utter and incurable repugnance between the Freedom of the North and the Slavery of the South? Ye men of '26, show yourselves—let us see your faces in the Convention to assemble at Columbus on the 29th, to nominate a candidate for Governor, who shall represent the great free labor party of the country.

### NEW DOCTRINES.

The danger in such an enterprise as ours, is, that men of ardent zeal may be tempted, by the formidable opposition they encounter, to run into extravagancies of opinion or practice. Our societies, at their formation were uniformly careful, to disavow any intention to interfere with slavery in the States, otherwise than by moral means; and in all their constitutions a disclaimer is incorporated, of any belief that Congress has power to abolish slavery existing under State authority. Some two or three years since, a different doctrine was broached by a prominent abolitionist, but it received little countenance. Lately, a book has been issued by a gentleman in the East, intended to prove, as we learn, that slavery exists in contravention of the letter as well as the spirit of the federal constitution. The following resolutions were also passed at a meeting held not long since in Boston.

Resolved, That the repeated declarations of our southern friends, that at the institution of our present government there was any guaranty or compact, that slavery should be upheld or maintained as a permanent institution of our land, is not either politically or morally true; but on the contrary the constitution, as finally approved by the people, was meant, and designedly meant, to afford protection to the inalienable rights of every individual, whether white or colored, bond or free, within the borders of the United States; and that those who held in slavery are kept so in violation both of its spirit and letter.

Resolved, That steps should be taken, as soon as may be, either by writ of habeas corpus or otherwise, to bring a suit before the supreme court of our land to test that question, and as men interested in a decision, which will involve so much of the future happiness or misery of those who are in whole or in part derived from an African descent, we will exert our utmost to elect such an executive in both our State and executive councils, as will sustain the courts in carrying out the great principles of freedom, which our forefathers pledged the world this country would adopt in her revolutionary struggle, and which in the constitution, they adopted, for the regulation of the people. Holding as we do, most sincerely hold, that when that constitution speaks of persons it means all persons, without distinction of color, sex, or race, there being in no part of it any exception made to any race of men on the globe, and that this was not done either through carelessness or oversight, but on the contrary, designedly and intentionally, it was determined in solemn council there should be no exception made, but that all persons should find a home and asylum from persecution and oppression within the borders of the union.

We have marked in italics the portions of the resolutions containing the new doctrine, that slave-holding is in violation of the Federal constitution.

We feel bound to protest against this doctrine, as false. How any one who has read the history of the times, when the constitution was formed; understands the circumstances under which, and the objects for which it was adopted; and has examined the debates in the convention that framed it; can maintain this opinion, we know not. True, the letter of the instrument, without any reference to its history or intention, (a reference which no honest mind can fail to make,) may bear out such an idea; but to say that a constitution, which throughout bears the marks of concessions to slavery, concessions demanded and granted expressly for its security, was designed to empower Congress or the Supreme Judiciary to put an end to this system, shocks common sense. But, it is needless to argue this question. When the doctrine was first announced, we gave our reasons against it at length. We do not apprehend that anti-slavery men will suffer themselves to be carried away with exaggerated notions on this subject. Nothing but evil, we fear, can flow from giving countenance to these novel opinions. Now, that we have applied ourselves to political action, it behooves us more assiduously than ever, to avoid every appearance of wishing to overstrain the constitution, or pervert its true meaning; more strictly than ever, to observe constitutional modes in redressing constitutional or unconstitutional wrongs.

### OPINIONS ABROAD.

Mr. Sunderland in his account of the convention at Cincinnati, thus speaks of matters and persons.

"DEAR BROTHER, I seize the first opportunity I have had since the close of our convention, to give you and the readers of the Watchman, a brief account of its proceedings. Take it altogether, it was one of the very best I ever attended. Mr. Samuel Lewis, an intelligent and influential local preacher of this city was chosen president. His address on taking the chair was a most able effort in behalf of right. He addressed the convention a number of times, and in a manner that would have done honor to Daniel Webster or any other of our best men. Who, that heard his rebukes of the press, for its subservience to the slave

power, will ever forget the deep impression which they made? Who that had the high privilege of listening to his description of the present state of things in the M. E. church, will, or can, forget the mingled emotions of shame and regret which it kindled in his bosom in behalf of this church? Indeed, it was worth a journey across the mountains to hear that man plead the cause of justice and humanity. He possesses a mind of more than ordinary power, and talents which have already distinguished him as one of the most able and useful citizens of the West. He is deeply pious, about fifty years of age, and, could circumstances permit his travelling and pleading the cause of the slave, I have no doubt he would acquire a degree of popularity which has hitherto fallen to the lot of but few to enjoy.

To give you any tolerable idea of the unmitigated gratification which it has afforded me in attending this convention, would be altogether impossible. To see the "back-woodsmen," as they have been called, in their rough, "home-spun" clothes, to hear their prayers for the slave, to witness their ardent attachment for this blessed cause, and to receive the numerous and unequivocal tokens of their love for the Watchman which were shown at this convention, has afforded me a pleasure which would compensate me for a whole life of poverty and suffering in this cause. That I had great expectations of these western "weather-beaten farmers," you knew before; but I must say, my expectations have been far exceeded. Their unaffected simplicity and good nature, and the depth of religious feeling with which they plead and act for the slave, has charmed me, and made an impression upon my heart which I shall carry to my grave. They live in a "big" country, and the hearts of many of these men (and women too) partake of a corresponding largeness, and mark them as some of nature's noblemen."

### A GOOD STORY.

Mr. Springer of the Western Recorder, tells quite a good story of a patient, laboring under the anti-abolition mania. Peter T. Laisley had written to Mr. S. stating, among other things, that the dysentery had been very fatal in the Monongahela country, hundreds being taken off with it. "An acquaintance of ours," says Mr. Springer, who "was a spectator of the abolition movement in the late Pittsburg conference, and who was considerably excited against them, on hastily scanning over the letter above referred to, started over, with indignation looks, to his preacher: 'Did you read,' said he, 'Br. Laisley's letter?' 'Yes,' replied his pastor. 'Well, did you notice the dysentery which had taken place in Virginia? Several hundreds have left the church. This is just what I have been looking for. These abolitionists will yet ruin our cause. I believe if some of them were to get to Paradise, they would drive out every thing that would not subscribe to their ultry opinions.' When his pastor corrected him, his perturbed feelings abated, and he settled down into quite a calm."

### CHANGE.

Joshua Leavitt, the noble editor of the Emancipator, has gone to Boston to take charge of the Free American. He there, we trust, can be supported. It is a shame that he was obliged to leave New York. The Emancipator will continue under his care, till the present contract with the publishers is fulfilled, when, we suppose, it will be taken up with the Free American.

### DANIEL O'CONNELL.

At a late meeting of the Repeal Board of Trade in Dublin, O'Connell is said to have taken the following pledge—

"I, Daniel O'Connell, do avow myself to be a Repealer, and I solemnly promise and declare, that I will not consume or suffer to be consumed to my knowledge or belief any article on my person or in my household of any kind, but an article of Irish manufacture, and that I will do all I possibly can to discourage the consumption in Ireland, of any article not of Irish manufacture."

We have seen a lithograph likeness of this gentleman, which is said to be very faithful. Several are now on hand at our Depository. The admirers of the "Liberator," (and who does not admire him?) can be supplied by calling at the office. Price, 25 cts. a piece.

### LIBERTY VOTE IN OHIO.

We hope that in a short time we shall be able to publish the official returns. Meanwhile, we give so far as heard from.

Cuyahoga,	185
Carroll,	30
Logan,	60
Knox,	112
Athens,	70
Columbiana,	100
Trumbull,	370
Ross,	56
Lorain,	233
Brown,	51
Adams,	43
Fayette,	57
Montgomery,	24
Hamilton,	36
Stark,	34
Greene,	164
Union,	20
Meigs,	19
Harrison,	92
Belmont,	67
Jefferson,	32
Clermont,	21
Clinton,	48
Champaign,	8
Summit,	182
Highland,	72
Portage,	45
Licking,	50
	2281

There are few of these counties which will not poll as many votes as Trumbull, next year. Some of them will cast more. Trumbull can more than double its vote. We have already explained why the vote in Hamilton was so small. She will do her duty hereafter.

### REVOLTING.

The following advertisement, taken from the Charleston (S. C.) Courier, November 25th, from its revolting peculiarities, deserves a place in our paper. Two sisters, scarcely grown, mantua-makers by trade, run off, and are supposed to take refuge with their mother or grandmother. The master specifies these particulars, and offers a reward of fifty dollars for proof to conviction, that they have thus been harbored—avowing his intention to inflict the penalties of the law—that is, to whip a mother and grandmother for giving shelter to their own daughters, as yet mere children. Another specimen of Chancellor Harper's civilizing influence of slavery.

From the Charleston (S. C.) Courier, Nov. 25. Fifty Dollars Reward for the runaway, Nancy and Sophia.—Fifty dollars reward will be paid by the

subscriber for the apprehension and delivery of Nancy and Sophia, to the Master of the Work House, in the City of Charleston. Nancy is a light colored brown girl, about sixteen years of age, a full head of hair, which very much resembles the appearance of being straight, she is very artful and deceptive, with a ready answer when questioned with regard to whom they belong, by answering, much in appearance, like an Indian girl, about fourteen years of age, slender in figure, and tall for her age, she is very much in character like her sister, but not in appearance. They have been seen in different parts of the city and neck, particularly at and in the neighborhood of their mother and grandmother, by the names of Celina and Diah, slaves of Mrs. Morris, living in John street, crossing Elizabeth Chapel street, from Elizabeth, and there is no doubt, from information I have received, of their being harbored by the mother and grandmother, with the assistance of a negro man, the slave of Mrs. Cunningham, by the name of Mann, the husband of Celina, the mother of the girls, and a free black man, by the name of George Stewart, a blacksmith by trade, who some time since asked permission to have Nancy for a wife, and who has been seen with Nancy since her elopement from me. Nancy and Sophia served for several years at the mantua-making trade, as apprentices to Miss Rosini Daville, and are well known in the city as such, but of late months, are generally known as milk and vegetable sellers. An additional reward of \$50 will be paid for proof to conviction of their being harbored. All persons are forbidden from employing or harboring said girls, with or without a ticket or badge, as the penalties of the law will be enforced.

WM. C. WAYNE.

### BRITISH CAPITALISTS ENGAGED IN THE SLAVE TRADE.

The love of money leads to the same results the world over. The merchant in London, under its influence, is as apt to play the villain as the merchant in Baltimore. The evidence of the criminality of certain capitalists in Baltimore, and some of the northern cities, engaged in supporting the slave trade, is before the public. Late revelations show that there are capitalists in London even more deeply involved in guilt. Captain Pilkington, the Peace Lecturer, and Dr. R. R. Madden, proceeded some time since, the former to South America, under the direction of the British Anti-Slavery Society, and the latter to Africa, under the auspices of the Government, to ascertain how far British capital was invested in the slave trade. Their researches have developed alarming facts. The Government for the present will not allow a full disclosure. Enough, however, has been made public, it is said, to show, that there were not for British capital, the slave trade would languish—that "it is, in fact, a few rich London merchants who furnish the sinews to carry on the detestable traffic even in Spanish territories;"—that "British subjects are the *bona fide* buyers, sellers and owners of slaves, for the workers of several mines in Cuba and Brazil, owned by British companies."

It is in vain to hope to abolish this infernal trade, until the market for slaves be destroyed.

### An Industrial Lecturer.

From the 17th of September, to the 11th of November, not quite two months, C. C. Burleigh travelled 1200 miles, and delivered 57 lectures, in Indiana, Ohio and Michigan,—ten on Temperance, one on Non-Resistance, forty five on Slavery, and one, Miscellaneous.

STATISTICS OF SLAVERY.—The following table of slave-population under christian governments appears in the appendix of the semi-annual report of the British and Foreign Anti-Slavery Society.

NORTH AMERICA.	
United States,	2,483,536
Texas,	75,000
SOUTH AMERICA.	
Colombia,	152,000
Brazil,	2,500,000
Peru,	284,773
Surinam,	55,000
Cayenne,	16,140
WEST INDIES.	
Spanish Colonies,	600,000
French ditto,	170,803
Danish ditto,	38,000
Dutch ditto,	17,000
Swedish ditto,	5,248
British India,	6,397,300
Total,	1,124,077

COLORED REPRESENTATIVE.—A colored representative has been recently elected in Townshend, Mass.; by the united forces of the whigs and democrats. The Liberty men had repeatedly prevented an election by either party, and so both united upon the colored man, thinking to spite the abolitionists. He is a man of substance and respectability. It is said the election will be set aside, owing to the polls being kept open after the hour. Some years since, an exchange paper says, one of the Western Towns of Massachusetts was repeatedly represented by a colored man.

BOONE AGAIN.—We welcome Boone again to our columns. We shall give him the field this number. Next week, our turn will come.

ELEVATOR.—This is the title of a new weekly paper started in this place, devoted to the interests of workmen. It is edited with ability and dignity, and promises to be one of the best weeklies in the State. We are highly pleased with it.

DAILY MESSAGE.—A new daily paper has lately been started, called the Daily Messenger, under the editorial conduct of W. D. Gallagher. Mr. Gallagher has not yet taken a position on the questions which agitate the country, but will doubtless do so when he deems it the due time. His experience as an editor has been varied; and as an intellectual and moral man he occupies a high stand.

OUTSIDE.—Our outside, owing to the absence of the foreman, and sickness of the proprietor, is greatly deformed this week with typographical blunders. The article of our friend Boone has suffered particularly.

### THE RIGHT POLICY.

It is said, that an arrangement has been made by







The National Anti-Slavery Standard and Emancipator of last week contained a long and interesting letter from James Canning Fuller, of Skaneateles, New York, to Joseph Sturge, giving an account of a travel he recently made into Kentucky. The object of the journey was to reform a family of slaves, and was undertaken at the instance—as it would appear from the letter, though it is not so stated—of Gerrit Smith, one of whose family, Anne Carroll Fitzhugh, it would further appear, having considered herself under some special accountability in the matter.

"Anne Carroll Fitzhugh," says the letter, "is the daughter of the late Col. Wm. Fitzhugh, a slaveholder, who formerly resided in Hagerstown, Maryland. About twenty three years ago, he removed to Tennessee in his state, bringing with him about twenty of his human chattels, all of whom by the law of this state of 1817, became free, having left the remainder of his slaves on his plantation in Maryland. Mammy Lachal, who nursed the Colonel's wife on the birth of James Fitzhugh, and also, that of his sister Ann, gave to the former a boy, whose name was 'Sam,' and to the latter a girl, who was called Harriet. They grew up together, and ultimately their friendship ripened into affection; and they were desirous of forming a matrimonial connexion, James wrote to his sister Ann, who was then about 18 years of age, to enquire of her if she would give him Harriet, that she might become Sam's wife."

Consent was given. In the course of events, James Fitzhugh removed from Maryland to the state of Kentucky, and his pecuniary affairs became embarrassed, & his creditors clamorous for adjustment of their claims; and it appeared certain that ultimately his effects would be submitted to sale by the Sheriff, and a report being current that he had no good title to Harriet, one of his creditors, in payment of his debt, prevailed on him to let him have Sam, Harriet, and their first born child, which he did, and the purchaser Gabriel Jackson, afterwards sold to Samuel Worthington, a Mississippi cotton planter."

This Samuel Worthington was not at this time residing in Mississippi, but on another estate in Harrodsburg, Ky.

The account, which friend Fuller gives of his journey, the negotiation for the purchase of the slaves, and the variety of incidents he met by the way, is truly interesting and characteristic. We have only room, after saying that the negotiations ended in the purchase of the family for the sum of \$3500, for the following passage, which gives an account of a visit our friend paid to Ashland, the residence of Henry Clay. We commend it to our northern admirers of Henry Clay, and more especially to those abolitionists who still cling to a party that has already informally nominated this man for the next presidential term.

"And I also wished to see the imported cattle and plantation of Henry Clay, whose testimony of himself is, 'that every pulsation of his heart beats high for liberty.' I learned at the stage office that there was no stage to Harrodsburg until the day following, and were I to go to Frankfort, should not reach the place of destination any sooner than by remaining in Lexington one day and taking the succeeding day, which enabled me to accomplish my wishes. Directly after breakfast I started for Ashland, which is about one and a half miles from the city. On reaching it I went to the front door to which there is neither knocker, bell-pull or knob handle. How unlike General Harrison's Log Cabin at North Bend, where political friends assert that the latch string was always hanging out, so that an old soldier or friend of the General's could always have entrance and a welcome to his board. I stood for some time in front of the house viewing it as having been reared and its inmates sustained by the toil of unrequited labor, and then returned to the political station of its owner, & in doing so involuntarily thought of our mutual friend, Joshua Leavitt; it was scarcely an involuntary thought, for it was suggested by the beautiful appearance and effect produced of a cedar tree on either side of the Senator's door, shooting up, each of them, with three stems. The cedar Joshua has chosen for the crest of the third political party, and thinks, when the Hickory of Tennessee, the Elm of New York, the Buckeye of Ohio, and the Persimmon of Virginia; all have perished into oblivion, the cedar shall stretch its arms over the nation. I suppose the Hickory, for its toughness and the smallness of the kernel of the nut, is an emblem of old Jackson; the Elm, a crooked warping timber, of Van Buren; the Buckeye, bearing a poisonous fruit, of Harrison; and the Persimmon, a Virginia weed, the 'abstraction' of a worn-out soil, an emblem of John Tyler. The Kentucky Cedar; the native state of Birney, is of a slow stunted growth, generally a ragged looking thing, and after many years growth, becomes fit for a post in rail fences, and it may be sometimes used as a whipping post for the poor slave. Some of our northern friends have been whipped and lacerated by new organizations; to compel us to take shelter under the Kentucky Cedar, but it is no go, and the tree, I hope, will soon be removed, and if an emblem of a tree kind must be used, let us have a 'fruit-bearing one.' As it would appear clownish to strike at Senator's Clay's door with the heel of one's shoe or boot, I concluded I would seek some other way of entrance, and went round to the other side of the house, there finding a closed door, and as there were no steps other than loose square blocks, free from mortar, supposed that was not a place for entry, and proceeded: when opposite the window I saw some colored people, and a little black girl came to me. I asked her if Henry Clay's wife was at home? Her reply—Yes, I wish to see her. She then desired me to walk around that way, which brought me to the door I was first at, and in a little time she opened it, and I handed her my card, desiring her to give it to her mistress and say that I wished to see some of the imported stock. She bro't word that there was no white men to show it.

I construed this message to mean that a black man had not brains enough to show a bull, cow, or calf. I told her to go back and say I came from England, and a black man would answer the purpose as well as a white man. She hesitated to do so, and as I saw a colored man approaching the house, I went out to meet him, and said, 'Where wert thou raised?' 'Washington.' 'Did Henry Clay buy thee there?' 'Yes.' 'I wish to see his improved cattle.' 'The man who has the care of them is in the orchard,' pointing me to it. I said, 'I will go to him, and I want an apple.' As I went along I saw a little boy who appeared to be going the same way, and I asked if it was so, and being answered in the affirmative, called to him and said I would go with him. He appeared an active lively lad, with an intelligent countenance, and I am mistaken if nature did not dwell within his bosom. 'Canst thou read?' 'Dost thou go to school?' 'No.' 'Is there a school for colored people on Henry Clay's plantation?' 'No.' 'How old art thou?' 'Don't know.'—This boy I suppose was about eight or nine years old. After walking a little way, was met by a white man, who said the man who had charge of the cow stock was on the other farm, and that he would send for him. The man whom I was conversing with I found to be a Sussex county man—I wish Englishmen would not live with slaveholders, or go to reside in slave states. I said if he would send for him, I would go to the orchard and get a few apples. On getting to the orchard I saw a woman at work with her needle, and as I wished to converse with her, and see her 'but,' I walked towards her, and surveying her a moment or so, watching the celerity of her hand, I said, 'how old art thou?' 'A big fifty.' 'How old is

that?' 'Near sixty.' 'How many children hast thou had?' '15 or 16.' 'Where are they?' 'Colored people do not know where their children is, for they are sent all over the country.' 'Where wast thou raised?' 'Washington.' 'Did Henry Clay buy thee there?' 'Yes.' 'How many children hadst thou then?' 'Four.' 'Where are they?' 'I don't know, they tell me they are dead.' 'How many husbands hast thou had?' 'Two.' 'Is thy first dead?' 'Yes.' 'Did Clay buy thy present husband?' 'No he is a free man.' 'Did he come on with thee?' 'Yes.' 'The but in which this source of wealth lives is neither as good, nor as well stored as my stable. I then turned away into the orchard, where several slaves were engaged in picking fruit, and asked one of the young men if they were taught to read on this plantation.' 'No.'

Having seen all I wanted, I made for the mansion, and found the man there who had been sent for. Having a whip under his arm, I told him I need not ask who he was, seeing he carried his badge of authority with him. He asked me if I wished to see the imported cattle. I said yes, when they replied that they had but little, and that was all out from home: that Mr. Clay's sons have the most, and as there was no fool to suppose I was not worth seeing. I said it could not be. They then made out there were two full blooded calves, but I was satisfied with what I had seen, and only wanted to feel in my own hand the weight of a short handled but ponderous whip, which the possessor said was his riding whip, but had been broken, and that it answered two purposes, that of a riding whip, and 'occasionally to whip them off,' alluding to the slaves. What, my friend, is to be learned from these gleamings at Ashland—from the doings of our mutual friend, Joseph John Gurney's 'dear friend,' Henry Clay!!—Why, that he buys human kind, male and female, on the spot, which of all others under heaven, ought to be freedom's own ground, and which ought not to be tainted with the tread of a slave's foot, or cursed with his presence.

Perhaps thou art not aware that when a coffin of slaves some time since was marched by the Capitol at Washington, one of them was floating in the breeze the star-spangled banner, one of them wailingly sang—

Hail Columbia, happy land!  
Hail, ye heroes, heaven-born band!  
It reminds me of Moore's sarcasm—

'The fusion flag that proudly waves  
In splendid mockery o'er a land of slaves.'

We also learn that Henry Clay keeps immortal mind, made in God's own image, and destined like ourselves, like him to endless happiness or to eternal misery; that he keeps such in eternal bondage, in Egyptian darkness!! What are we to expect of a man who can buy, sell, or barter humanity? And what is humanity? It is not God's creation, and designed to be Christ's by redemption? If it be so, what is its value? Estimate the sufferings in the Garden of Gethsemane, and the death and sufferings on Calvary's cross; if the atonement there made, and the triumphant resurrection and glorious ascension of our Redeemer can to the full extent be appreciated, while in this mortal coil, the question can be answered. And, shall the man who does this, and clothes another with unlimited, irresponsible power who is considered the presumptive to the Presidential chair, be sustained by American Abolitionists? Heaven forbid! 'God and all nature cry out against it.' Yet loud as may be the cry, and convincing as may be its sound, for it proceeds from the trumpet that does not give an uncertain sound, yet I fear there are those in our ranks so wedded, and so welded into party, that political bias will make them, when they want to serve their political bias, and think they are thereby serving their country and themselves, will be found swerving from the right and from their country's real good. Do not think that Clay is 'a sinner above all other men.' I think not so of him; as far as I learn he had about sixty slaves, and they appear to be well fed for slaves, well clothed and many of them are well formed, fine grown persons. I would here remark that the superior condition of Kentucky colored people over those of Maryland and Virginia cannot be striking a very superficial observer, and I account for it by their being better fed, better clothed, less worked, and the best of the species kept for bread. In the afternoon I called at the house Robert Wickliffe, Sen., for several years a member of the State Senate, and in my way out of his beautiful pleasure ground fell in with a very smart, active, colored boy, of whom I queried—

'Canst thou read?' 'No.' 'Dost thou go to school?' 'No.' 'How old art thou?' 'No.'

Artlessly, and with a good deal of innocence and cheerfulness, said, 'Not very old.' I told him that I was no answer to the question, and repeated it, when he said, 'Two or three.'

Now this boy could not be, I think, less than eight or nine. Robert Wickliffe, Sen., is a large slaveholder, and has emancipated some slaves which were his wife's previous to their marriage, assigning in a printed pamphlet that she is an abolitionist. His son Robert, was elected to the State Legislature by a majority of 106, over C. M. Clay, yet I learn that little or no dependence could be placed on the result of this contest, for those who voted against Clay, would not consent that the law of 1833 should be repealed, and many thought that neither of them ought to be sent to the Legislature; but Wickliffe it is said, spent \$5000 in bribery and intoxicating drinks, and I suppose Clay's hands are not quite clear in these respects.

From Lexington I went forward to Harrodsburg, and was glad to find that my staying at the former place had not impeded my progressing in the object of my journey, for Samuel Worthington had been over to the election and returned to Harrodsburg shortly after reaching it.

From the Madison County Abolitionist.

IRELAND: DEAR, SWEET IRELAND,  
Every movement, at home or abroad, for the elevation of the GREEN ISLE, is looked upon by us with interest, intense interest. We have read of Grattan, of Curran, of the Emmets who suffered for their devotion to the cause of freedom; and since we put on our 'toga virilis,' we have yielded up our 'heart's best affection' without measure, to Daniel O'Connell. Is he not a man? every inch of him? Is he not a giant? Look at his history. Watch him from the last eighteen years, and then tell us. What a power in Parliament. There he stands, the orator, eloquent, classic, original; the 'House of Commons,' 'thrilling at his touch, as the harp vibrates when its chords are swept by some Irish bard, as he sits at the door at eventide and sings—

'Ireland, dear Ireland, when wilt thou be free?  
When shall thy children repose  
Within the deep shade of LIBERTY'S tree?  
O Ireland! God only knows.

Yet that tree with its branches long withered and dead,  
Once more is leafing out green,  
So my hopes fall me not, I shall yet rest my head  
Within its broad shadow, I ween.

O Ireland! in thy soil he pillowed the dead,  
Who fought for sweet liberty.

Or shall it never be said,  
'Thy children, thy children are free!'

And there you behold him the patriot, with a heart full of his country's wrongs, urging his countrymen up to the redress of those wrongs by strong and powerful appeals to them, of their past greatness and glory, of the day when the

Isle belonged to herself, and no stranger coveted or owned her.

The Irish, at home, are as full of kindness and democracy as they are of wit, and he who knows any thing of the Irish character, knows that it is as bright as the streams that gush down its hill-sides. It is seldom that a foolish Irishman is found. Drunk you may often find them; ragged, sallow because drunk, but oppressed with 'multitude,' never. Moreover, it takes a residence in this country, to spoil the spirit of an Irishman. Free as the air of the land he loves, in his feelings, he runs away from his own country to this, that he may turn rose and his shamrock together, and bind them as a blushing evergreen about his brow; but alas, he finds our rose, as he presses the wreath to his temples, full of thorns.

Few Irishmen emigrate to this country who are benefited. In some things they undoubtedly are; but few are there, who do not imbibe a contractedness of spirit upon settling in the United States. Their hatred of colored men is all artificial. It is the venom of American Republicanism that circulates through their veins; and blighting the free and generous soil that the Great God made for us, and that all travellers are falsified, or that an Irishman, in his mansion at Dublin, or in his hovel on the bogs of Limerick, cannot be out-sized in soul. For greatness of soul, he can compare with a world, without fear of being out-measured. We always look with great interest upon the son of Erin who lands in our midst. Ignorant of our customs, jovial, generous to a fault, his apprenticeship soon commences. He soon finds himself among a people who rank 'niggers' as brute beasts, and himself as next to niggers; who will prey upon him like harpies, and give him to understand that God made him a 'clodhopper,' and then to use him as such. Why should he not hate the colored man? Is he placed the lowest on the scale of gradation—down among cattle; and does not the Irishman see himself measured by him, in the esteem of the wise, the polite, the virtuous, democratic, religious public? Does he not feel, that upon him there is resting a prejudice, that in his case, flows forth to his ruin, not for his color's sake, but for his condition? He fled from the fangs of the British lion to the eagle's eye for protection, and has made but an exchange of DEVILS. The eagle's talons are as sharp as the lion's teeth. Are there not the meanest elements in our republicanism, of any political philosophy in the world? Pure despotism is queenly in its characteristics, by its side. She throws her ananconda coils about a man, and breaks the bones of his spirit without any cheating or deceit. She wears her insignia of office—her gold boots and spurs, and fastens them on a woman's heel, to prove her 'God-given right' to crush God's spirit in a man; and he who submits to have the Juggernaut of power roll at the 'word of command,' over his prostrate body, does so with his eyes open. There is no chance to be duped. But here, on a soil rich with blood, if he lays him down, it is as fatal as the poisoned shaft of Nerisus.

But we must not make this article too long.—One point we wish to impress upon our prospective readers, viz: That Ireland is waking up; and that a more spirited movement than ever is being made for Ireland's enfranchisement.—Metties to raise funds and to inspire the Irish, are held in different parts of this country. We notice in the last Western State Journal, that a large one was held at Syracuse, at which three cheers were given for Daniel O'Connell. This will be repaid by and bye, with a letter from O'Connell to his countrymen on the subject of SLAVERY, and then comes the 'tug of war.'—Ireland gets sympathy for her oppressed, and she pays us back in the same coin. We love to see the Irish in this country consistent lovers of liberty, and they will make the welkin ring three cheers for Ireland and the anti-slavery enterprise.

Two things are essential to a good government. Body and soul, or principles, and the forms in which the principles are to be habited. Good principles are the first; good forms, through which to give those principles an exhibition, a second essential; a lack of either, makes the government a bad one. Principles unrepresented are of little force; they walk by moonlight, and the dawn of the morning hides them. They are spiritual, and thus invisible when disembodied. They are intangible, because impalpable, and what does not touch, is not touched. On the other hand, forms without the spirit are of no less importance; mere pillars of salt; unmoved and immovable. They fail to be of any practical advantage to mankind, when disconnected with the soul, that gives them grace and beauty. Now, a nation which has defective principles, and a perfect organization, acts more efficiently than one which has good principles and a defective organization; though every organization partakes more or less of the nature and vitality of its principles. If to this remark there is any exception, the American people can furnish it. With principles indubitably true, and forms adapted to give an 'Alto Relievo' projection to them, so that the world might see their entire beauty, we are losing the spirit and the form too. Body and soul are dying. If any seek the proof here it is. In this country, there are two million slaves; and the great body of the people knowing this fact, are unconcerned, yes, more so, than they would be to learn that Vermont raised, in the last five years, 3,000,000 pounds of merino wool. This shows the soul is dying, expiring. The process is a slow one, but none the less sure.—Now for the body. At the North, we have given our principles an overshadowing; that is, the form is a proper domicile for the spirit. All our governmental principles have taken the form of law. There is their home! Safe there, they are secure everywhere. Unprotected there, safe nowhere. Freedom, with a constitutional heavenborn right to law, as its great exponent has nowhere to lay its head, when it is denied residence there. As the life of law, is race, and the exponent or representative of freedom, is law; a people that rises itself of the life of law, and of freedom's great CONSTITUTIONAL EXPONENT, is in the worst possible condition. Remember, that the soul dies first. While it lives, actually lives, the body is alive and active. The soul gives it life. Forms die last. To this worst possible condition, the abandonment of our principles, and a disregard of our forms, we, as a people, are fast approximating. A few years of apathy, such as have cheered our history for the past, and the soul dies, and the body is inhumed by slavery. A backward view confirms this. Who can tell why this nation was unvisited by mobs, till the great mob in Baltimore, that razed Reverdy Johnson's house? O, the answer is easy. When there is the spirit of law in a people's heart, the letter of the law is always respected. Now, slavery having been faithfully at work undermining the principles of freedom in the people's heart, never could see her success sufficient to warrant her in over-breaking the visible boundaries erected

to give a manifestation to those principles, till within some twelve years. Knowing full well, that while the spirit was alive among us, it would be futile to war against our forms; she kept entirely aloof from any rash act in this quarter, and plied with extra assiduity her treason against our principles. She succeeded, and drove freedom from our midst, and then commenced the mobs. A soulless people, she well knew, were a lawless people; and in disregard of all legal enactments, of all constitutional provisions; she wakes up her blood-hounds on freedom's trail, and hunts her like a partridge on the mountains. How she has swept the whole North! Almost every town, village and city, has felt her power.

'She has swept like a despot king,  
And has come the earth with a conqueror's step  
And the air with a spirit's wing.'

From the loftiest dignity, to the humblest citizen, all have felt her power. Justice is dead; her broad branches are leafless. She casts no shadow in which the weary and the way-worn can repose. From her towering top, to the very bottom root, she is withered, and stands up only as a scared memorial of slavery's 'lightning shock' power. So, too, with her administration. It is idle to talk of the administration of justice, of the majesty of law, and its sanctity in this country. How few feel that they are, in any degree, the representatives of the law, and exclaim when law is violated and innocent citizens beaten, that their bodies are sore from the blows inflicted by mobocrats, in violation of LAW.—Madison County Abolitionist.

## PHYSICIAN'S PILLS

WE HAVE TRIED DOCTOR JOSEPH PETER'S VEGETABLE PILLS, and have found them to be the best medicine we have ever used. We are acquainted with several families in this city who give them the preference to all other kinds, on account of their mildness, and at the same time, certainty of action.—N. Y. Examiner.

MORE THAN TEN MILLIONS of boxes of these truly valuable Antibilious Pills have been sold in the United States, Canada, West Indies, Mexico and Texas, since the first of January, eighteen hundred and thirty-five.

HUNDREDS and THOUSANDS bless the day they were induced, by a friend, to try a Box of Dr. Peter's Pills.

They are in use as a Family Medicine, and all who have used them give them the preference to all other kinds, on account of their being a safe, pleasant, and easy agent—being mild in their action at the same time, though, in their operation, producing neither sickness, griping, nor debility.

Doctor Joseph P. Peter's Pills.  
Dear Sir—I have used your valuable Pills these last four years, in cases of Dyspepsia, Liver Complaint, and Sick Headache, and have found them in the majority of cases, the most valuable Pills I have ever used.

JOHN CASE, M. D.  
For Sick or Nervous Head-ache, or Bilious Fever, I would recommend Peter's Pills in preference to all other kinds.  
R. H. ARMSTRONG, M. D.  
The following from the EMINENT DOCTOR EMERY, is considered sufficient.

I have used your practice these last five years, Dr. J. P. Peter's Pills, and have found them to be the best Family Medicine I have ever used.

Given up to Die.

How many are given up to die that might be saved by Sherman's Lozenges, the best medicine in the world, and the easiest taken.

Consumption.

Sweeps off thousands, yearly, in the United States, that Sherman's Cough Lozenges would cure when nothing else would relieve. Ministers of the Gospel have added their testimony to that effect.

Coughs and Colds.

neglected, lead to consumption and death, when a few of the Lozenges would effect a cure in one or two days. Try them, they are remarkably pleasant and cost but a trifle. Over 3,000 persons have given their names within the last year as a reference of the wonderful virtues of these Cough Lozenges. They cure all recent cases in a few hours, seldom requiring more than one day to cure the most distressing ones.

The Rev. Dr. Estlin, of the Oneida Conference, was given up as incurable, believed to be on the verge of the grave from consumption, without the hope of relief, till he tried these Lozenges. They relieved him immediately, and in a few weeks restored him to health, so that he could resume his duties as a minister of the gospel. He recommends them to all who are consumptive or have any derangement of their lungs, as the greatest medicine in the known world. He has witnessed their effects on several others, and always with the happiest results. He says so great a remedy through the blessing of Divine Providence, should be the common property of all, and in every family on the face of the earth.

The Rev. Dr. Eastman, of this city, gave a few to a lady, a friend of his, who had been given up by her physician and friends as in the last stage of Consumption. The first Lozenge gave her considerable relief, so that she was encouraged to persevere in their use; and through the blessing of God they restored her to perfect health.

Mr. H. S. Barker, 97 Green st., was cured of a very bad cough, he suffered from several weeks, by only 5 Lozenges, when all other remedies had no effect on him whatever.

Mr. G. T. Matthews, Caroline st., suffered a year with a very hard, tight cough, pain in the side, spitting of blood and all the usual symptoms of consumption. The Lozenges relieved him immediately, and in a few weeks restored him to perfect health. He says they are the greatest medicine in the world.

When such cures as the Rev. Mr. Anthony, Eastmond and Hancock, and such physicians as Mott, Chesnut, South, Rogers, and those named above, sanction the use of any article of medicine, the public need not hesitate to place reliance upon it, such are Sherman's Lozenges.

Children Die

of worms, after months and sometimes years of suffering, without the parent's knowing the cause—little suspected worms are literally eating them up. Sherman's Worm Lozenges have cured hundreds and thousands of such cases. Any child will take them.

Sherman's Worm Lozenges.

Proved in more than 400,000 cases to be infallible; the only certain worm-destroying medicine ever discovered. Many diseases arise from worms and occasion long and intense suffering and even death, without their ever being suspected. Green persons are very often afflicted with them and are declared for various complaints, without any benefit; when one dose of these Lozenges would speedily cure them.

Mr. J. Murphy, 90 North st., Philadelphia, was applied to by a poor woman, whose daughter, 7 years old, had been sick for nearly 3 years; her stomach was as large as a grown person's, her arms and legs so swollen that she could not walk or help herself, although she could eat as much as two laboring men. Two celebrated doctors had exhausted their skill without any benefit; the father had spent all he could raise and was discouraged; he abandoned all idea of doing any thing more for her, and looked to death alone to take her out of his misery. Mr. Murphy, believing it a case of worms, gave her a box of Sherman's Lozenges, and in two days she returned with joy beaming in her eyes, and said the Lozenges had saved her child's life. The first dose brought away nearly a pint of worms in one living mass, she afterwards counted over 800 that were discharged, besides the mass which she could not count. The child was literally eaten up with them—another living witness of the almost miraculous efficacy of Sherman's Lozenges.

My Poor Back

will break it, it is so weak, and pains me constantly. What shall I do? Get one of Sherman's Poor Man's Plasters, with his name on it, and it will cure you in a few hours, as it did Mr. Hoxie.

Sherman's Poor Man's Plaster.

The test strengthening Plaster in the world, and a sovereign remedy for pains, or weakness in the back, loins, chest, neck, limbs, joints, rheumatism, lameness, &c. &c.

Several persons have called at the warehouse, to

express their surprise and thanks, at the almost miraculous cures these plasters have effected.

JOSEPH H. Hoxie, Esq., who had been so afflicted with rheumatism, as to be unable to dress himself without assistance, was enabled after wearing one, only one night, to get up in the morning with joy, and the sudden and signal relief he had received from the best of all remedies.

Mr. David Williams, of Elizabethtown, N. J., an old Revolutionary Soldier, was so afflicted with Rheumatism, that he could scarcely help himself—these plasters entirely cured him.

Dr. J. Peter's Pills. Large size box containing 45 pills, 50 cents per box. Small size box containing 20 pills, 25 cents per box. Dr. A. Sherman's Cough Candy, price only 25 cents per box. Doct. A. Sherman's Worm Candy, only 25 cents per box. Poor Man's Plaster, only 12 1/2 cents a piece.

Agents for the sale of the above valuable medicines—Wm. H. Harrison & Harrison & Glaseco, Cincinnati; A. Avery & Co., Granville; Ridgeway Murphy & Co., Ripley; A. Graham & Co., Franklin Buildings, Cleveland; Watson, Drugist, Massillon. Most every merchant in the U. S., Mexico and West Indies.

VALUABLE MUSIC BOOKS.

Sold by Robinson, Pratt, & Co., New York City; by Danie & Peck, New Haven; John Paine, Hartford; Griggs & Elliott, Philadelphia; by Truman & Smith, Cincinnati; and by Booksellers generally throughout the United States.

Twenty-fifth Edition of Mason's Sacred Harp, or Beauties of Church Music, a new collection of Psalm and Hymn Tunes, Anthems, Sentences and Chants, derived from the compositions of about one hundred eminent German, Swiss, Italian, French, English and other European musicians. Also, original tunes by German, English, and American authors, and greatly improved by the introduction of eighty tunes not in former editions. The Elements of Vocal Music, which are on the inductive method, have been greatly extended and newly arranged in the precise order that is pursued in teaching; and the numerous practical exercises connected with each lesson, will, in a great measure, dispense with the services of a teacher. The above work is now known by the general title of 'Mason's Sacred Harp' Volume One. It is intended to make 'Mason's Sacred Harp,' the general repository of the 'Gems in Melody and Harmony,' which have heretofore been scattered through various collections. And the collecting into a 'convenient volume, the old and new, choice, beautiful, standard Tunes, is a service to church choirs and singing schools, which has never been so fully rewarded. The sale of twenty editions in the short time the 'Sacred Harp' has been before the public, and the steadily increasing patronage bestowed upon the work, is regarded as evidence that it is the very best collection extant, for singing schools, and for churches of all denominations. From numerous Recommendations the following are selected.

From the Boston Spectator.  
We hope all will encourage 'Mason's Sacred Harp.' We speak of Mason's Harp, because we know well its merits. We hesitate not to say, that it is the best work extant.

From the New York Evangelist.

Mason's Sacred Harp is, what it is called in the title page, a very select and useful work—the best collection of church music extant, for congregational use anywhere.

From the Baptist Advocate.

Mason's Sacred Harp.—The lovers of Sacred Song will find this a most valuable collection. No one man in our country has done so much for church music as Lowell Mason. His 'Sacred Harp' is a most valuable work, and one that should be in every church and singing school. It is a most valuable work, and one that should be in every church and singing school. It is a most valuable work, and one that should be in every church and singing school.

Mason's Sacred Harp is the most complete, interesting and useful collection of Psalm and hymn tunes I have ever seen. It is emphatically sacred music. I will encourage its general introduction.

From the Journal.

We are familiar with all of Mason's publications, and have carefully examined the Sacred Harp. The volume is composed of very beautiful melodies, and harmonies of almost unequalled richness. It may justly be entitled 'the beauties of music.' The tunes are admirably adapted to the effective expression of poetry, a circumstance upon which the happiest effect of Christian Psalmody depends. The work is particularly recommended to those whose object it is to suit music to the words sung, or to make music subordinate to sentiment, and thus eminently conducive to devotion.

From M. Hamilton, Director of music in the Methodist Church, Wheeling.

We are using Mason's Sacred Harp in our church. I should be much pleased to see it in general use—the music will please and improve the lovers of sacred song. The tunes are well suited to the different variety of metres, and it is a desirable collection for churches and schools.

Just Published.

Vol. II.—Mason's Sacred Harp, or Beauties of Church Music.—Vol. II. contains new, and original Psalm and Hymn Tunes, Anthems, Sacred Songs, Duets, Solos, Quartets, etc. This volume does not contain a single tune found in the first volume—it is a complete and independent book of itself, and will be sold separately. It is stereotyped from entirely new type of great beauty and perfection, procured expressly for it. The object in publishing an additional volume, is to furnish an extended variety as regards style, metre and adaptation to the various wants of the lovers of Sacred Melody. It will be found permanently useful, and it is hoped will receive a patronage in some degree commensurate with the varied labor, and expense that have been employed in its production.

The following notices of the work will show the estimation in which it is held by good musicians. From a Report of the Committee of the 'Electric Academy of Music' on Music, published and unanimously adopted by the Government and Members, March 24th.

'The Sacred Harp, Vol. II., has been carefully examined by your committee, who cannot but regard it as possessing in an eminent degree that chaste, classic beauty of melody, and richness of harmony, which constitute the 'soul of music,' and which cannot fail to render it a standard work.'

It is confidently believed that the efforts made by the Editor to furnish (in THE SACRED HARP) an extended variety of good Music, such as will be permanently useful and interesting, will receive the approbation of Churches, Choirs, and Singers generally.

A COPY MAY BE ORDERED OF

C. R. FOLGER, Secy. of the Academy.

From the 'Handel Musical Society,' of W. R. College, Hudson.

THE SACRED HARP, VOLUME II., merits our highest approbation, and is a rich addition to our Library. Its introduction into the society has confirmed the belief that it will prove an important means of advancing Sacred Music. It would be but justice due the successful efforts of the authors to say, that the two volumes of the Sacred Harp, constitute the best collection ever published. By order of the Society.

W. S. BARBER, Secy.

[From the Observer.]

Mason's Sacred Harp, or Beauties of Church Music, Vol. 2nd.—We hesitate not, most confidently to recommend this as a book of extraordinary merit; one of the best, if not the very best collections of Church Music ever issued from the American press. It will be held in high esteem by the admirers of taste, scientific accuracy, and fine discrimination in the adaptation of music to sacred poetry. Mr. Mason has evinced a knowledge of intimate dependence of Melody upon Harmony, an important principle to often disregarded in American publications. It is a volume of Sacred Melodies, with rich, beautiful and classical harmonies, combining that striking purity and solidity of style, for which German musicians are, perhaps, more peculiar than any others. The beautiful typography of the work will speak for itself.

From Mr. Allen, Professor of Sacred Music in Oberlin College.

For a few years past, we have made selections for Church Music from the 'Sacred Harp' Volume 1. I have ever esteemed it a beautiful collection, comprising a great variety of choice and approved tunes in all the usual metres.

Volume II.—I approve most fully; your plan of publishing new selections and arrangements in successive volumes, by which purchasers are relieved from the necessity of repeatedly buying the same music. The second volume, in its rhythmic character, various, its melody, flowing and impressive. It should, in its means, accompany the first volume, especially in those who are desirous of an extensive patronage; and I shall do what I can to extend its circulation.

FAIRMS AND COUNTRY SEATS FOR SALE.

A delightful Country Seat, situated upon a McAdams road, half a mile from town, in a excellent neighborhood, with 5 acres of land; a frame house containing 8 rooms, a hall, a piazza, a porch & 3 cellars; also a good frame barn with a carriage house and stable; a good cistern and a spring. The grounds are well planted with peach, apple, pear, quince and plum trees, and embellished with shrubs and evergreens.

A Handsome Country Seat with 16 acres of land, located upon a Turnpike road, 3 miles from town. The improvements comprise an excellent brick house containing 10 rooms, 2 halls, 2 porches and a large cellar; a cistern, a well of excellent water, a large garden and an orchard of choice peach, plum, apple and pear trees. The site is level and part rolling.

A Superior Country Seat, distant 5 miles from town, with 20 acres of good land, 10 of which are in cultivation; and 10 in wood. The buildings consist of an excellent brick house, having 10 rooms, a hall, a porch and cellar; a brick barn, a stone spring house, a carriage and smoke house. The grounds are well stocked with selected apple, peach, pear, plum and quince trees, and an excellent vineyard of Catawba, Isabella and Cape vines. This estate is a desirable purchase for a gentleman of fortune,